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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIII. CHICAGO, AUGUST 11, 1904. NUMBER 24

THE BUSY CHILD.

I have so many things to do,
I don't know when I shall be through.
To-day I had to watch the rain
Come sliding down the window-pane.
And I was humming all the time,
Around my head, a kind of rhyme;
And blowing softly on the glass
To see the dimness come and pass.
I made a picture, with my breath
Rubbed out to show the underneath.
I built a city on the floor;
And then I went and was a War.
And I escaped from square to square
That's greenest on the carpet there,
Until, at last, I came to Us;
But it was very dangerous:
Because, if I had stepped outside,
I made believe I should have died!
And now I have the boat to mend,
And all our supper to pretend.
I am so busy, every day,
I haven't any time to play.

—*Josephine Preston Peaboby in The Singing Leaves.*

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

JUST PUBLISHED

WHAT SHALL I DO TO BE SAVED?

An Answer to a Letter.

A Sermon by Jenkin Lloyd Jones.

PAMPHLET

Single Copies, 10 Cents. Per Dozen, $1.00.

Unity Publishing Company

3739 Langley Avenue

CHICAGO

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME LIII. THURSDAY, AUGUST 11, 1904. NUMBER 24

Neither sound art, policy nor religion can exist in England, until, neglecting if it must be your own pleasure gardens and pleasure chambers, you resolve that the streets which are the habitation of the poor, and the fields which are the playground of their children, shall be restored to the rule of the spirits, whosoever they are, in earth or heaven, that ordain and reward, with constant and conscious felicity, all that is decent and orderly, beautiful and pure. —John Ruskin.

J. T. Sunderland, in the *Christian Register,* calls timely attention to the Martineau centennial that will occur on the 21st of April, 1905. He calls for special courses of lectures on Martineau in our divinity schools, the organizing of study classes of his writings in our churches, and making pulpit uses of his clarifying thought. We are glad to extend the suggestion.

The *Literary Digest* of July 9th has an editorial with the startling caption of "England's Plague of Novels," which tells us that England has averaged something over five novels a day during the last year without counting re-prints or foreign works. This certainly suggests the phrase, "the plague of novels." How is it with this country? Surely all this novel reading is not indicative of mental growth, spiritual serenity or intellectual vigor. Where there is something wrong, it becomes us to seek a remedy.

The *Literary Digest* for July 9th reproduces from the *New Era* illustrated magazine a new Christ of art, painted by Max Rosenthal, a Jew. It is entitled "Jesus at Prayer," and assumes that the Carpenter of Nazareth was a loyal member of the Jewish church and that his strength and devotion belonged thereto. A genius equal to the task of painting a Christ face will have special preparation for the undertaking, if in his own veins he carries the traditions and inspirations of the people to whom Jesus belonged, the race he so honored.

According to the *Scientific American,* an oriental potentate has placed an order with a Sheffield (England) firm to supply a bed-room suite made of solid silver. The suite is to be composed of a bedstead, cabinet, dressing table, one dozen chairs, three foot baths and three hot water cans. Why not? This order "gives employment to the unemployed" and puts oriental money into western circulation. How much of our western expenditure has no more solid justification in economic science or artistic result than this! The last man who tries to justify unwise and unnecessary, even foolish investment of money on the score that it gives the poor man a chance to work is not yet dead, but some day he will be.

We sympathize with the *Universalist Leader* when it declares that the patronizing note characterizing many of the reviews of the life of Samuel M. Jones of Toedo, is unfitting, showing a lack of real appreciation of the man and his influence. It gives the *Independent's* comment in illustration, which says, "Despite his virtues and his passion to do good, the practical effect of his life will leave but a faint impress on the future of society." The *Leader* fittingly remarks:

> That sounds very much like things that were said of Christ and other great personal Masters. The greatest element in all human life is left out, and that is the man, the personality. All his plans for human betterment may have been visionary in the extreme; his "spirit" was never "organized;" we may differ widely with his schemes, and yet there stands a MAN whose heart was right, (alas that the expression has become a synonym of weakness!) A genuine, sincere, unselfish man, the memory of whom will for long years shape some thinking, and whose contributory influence will add momentum to the cause of righteousness. In the long run, what the man was weighs for more than what the man did.

Co-operation, the weekly organ of the Chicago Bureau of Charities, in the issue of July 23rd, gives a somewhat extended notice of the vicissitudes of what it calls the "ill-fated American Home-finding Association." It has been passing through one of its many revolutions, the often suppressed Dr. George K. Hoover is again Superintendent, and we are sorry to see the name of our friend and neighbor, Rev. J. Merritte Driver, as President. Half the trouble lies in the nature of the institution. It represents a class of charitable industries which giv respectable employment to a large class of genteel and oftentimes well-meaning and enthusiastic parasites who spend much of their lives in soliciting funds to pay their own salaries. This method of "collecting" is fraught with grave temptations and a tendency to disintegrate character. They are too often found translating the clown's joke into serious business: "Ladies and gentlemen.—We will now take up a collection in behalf of a deserving orphan, which orphan is myself."

The American citizen who complacently awaits the November election, feeling that his path is clear and that his duty will be done when he has deposited his ballot, either for the republican or democratic candidate, who is contented with one or the other of the platforms these men are supposed to stand for, or at

least labors under the delusion that these platforms adequately represent the political issues of the day, will do well to consult the "Extra Number of the *American Federationist* for July 15th. This is the semi-monthly organ of the American Federation of Labor, published in Washington and edited by Samuel Gompers. This number is devoted to the questions which neither of the leading parties seriously face; such as the "Anti-injunction Bill," the "Eight-hour day and Government contract work," the referendum and initiative principle in legislation. These subjects have inspired much careful work and the pages are burdened with much first-hand information. We are glad to say that UNITY's long-standing friend, George H. Shibley, Director of the Department of Representative Government Bureau of Research in Washington, has been a diligent editorial factor in this number.

The present writer recently had the pleasure of enjoying as a traveling companion the Vice-President of the "Koreshain Unity" now located in Florida. This is the mystical title of the somewhat famous band that has sworn fealty to Dr. Teed, whom his followers believe to be one of the immortals mentioned in the Scripture who is not to taste of death. "What will you say if Dr. Teed happens really to die and you are called upon to bury him?" we asked The reply came prompt and clear, "I would say that the whole thing is a fraud. The bottom would fal' out of the whole scheme. I am going to see the thing through. He is now in the 60's; if he dies, I will work as diligently to dispel the illusion as I now work to establish what I believe to be the truth." In the same spirit the *Christian Register*, commenting on the charge in a recent number of the *New York Times*, that Mrs. Eddy is guilty of plagiarizing the compositions of Mr. Quimby, says:

> We hope the president of the church will make haste to defend Mrs. Eddy, and let the courts decide once for all whether we have in her revelation a fresh communication from the Almighty Wisdom or one of the most ingenious schemes to deceive and defraud the public which has gained success in modern times. If Mrs. Eddy's claims are false, the book of Mormon does not compare with her work; for there was no money in that, and it did not appeal to the general public. For ingenuity the tricks of the medium are failures, because they rest upon alleged proofs that the spirits communicate; while Mrs. Eddy's doctrine depends upon sentiment, and needs no proof, excepting in so far as it is concerned in specific cases of healing. The matter ought to be settled now while the persons are living in Stoughton, Mass., who make the charges and offer proofs.

We are glad to give space to the following circular letter sent out by Rev. Samuel A. Eliot, President of the American Unitarian Association, to the ministers of that denomination. Dr. Eliot has set a worthy example for the officers of other denominations. If the secretaries, presidents, bishops and elders throughout the United States would give to this benign movement so conspicuous an endorsement and effective advertisement, we might hope for an awakening of the American conscience concerning matters military that would put the United States where it belongs—on the advance line of international politics. Let all the denominations pronounce a loud "amen" until the chorus resounds from sea to sea.

PEACE CONGRESS.

On October 3-7, 1904, there is to be held in Boston the Thirteenth International Peace Congress. I want to ask the interest of our Unitarian ministers and people in this important gathering. I am confident that the principles and ideals of the Congress will meet with hearty approval in all our churches, and that they can be counted upon to co-operate with the executive committee and to take this occasion for correcting the impression, which has too often prevailed, that ministers and churches are not particularly enlisted in the cause which the Congress seeks to promote. It is earnestly desired by all who are associated in this movement that there should be next October a very deep and wide expression of American conviction on this subject.

I venture, therefore, to suggest (1) that our ministers use Sunday, October 2, or some preceding Sunday, to present to the people the claims of the peace movement; (2) that an endeavor be made to secure at the Congress the attendance of members of our churches who are interested in this movement and who are willing to serve as delegates; (3) that the ministers do what they can in co-operation with other ministers or upon individual responsibility to hold special peace meetings, rallies, or union services, in each town or city where we have churches; (4) that there be secured from such a union meeting, or from a ministerial association, or from some other body authorized to express the sentiments of the churches, a resolution or letter of indorsement which can be forwarded before October 1 to Mr. Edwin D. Mead, chairman of the executive committee, 20 Beacon street, Boston. If such recommendation or letters can be received from a number of ministerial associations, conferences, and churches, it will be a matter of great significance.

This association will send a large and strong delegation to the Peace Congress, and it is to be hoped that many of our conferences and societies will be able to do likewise. Unitarians have special cause to be active in this movement. The Massachusetts Peace Society, the first permanent Peace Society in America, was founded in 1815 in Dr. Channing's study; and Channing, Noah Worcester, Charles Sumner, and Edward Everett Hale have been the great apostles of the peace movement in America.

Shall we not *together* at this time speak a word which shall declare that the sentiment of our free churches on this great question is sound and true and in accordance with the pure Christianity which we profess? SAMUEL A. ELIOT.

A New Divinity School.

"A Prospectus of a New School of Liberal Theology," to be founded on the Pacific Coast in the City of Oakland, California, is before us. The Rev. Earl Morse Wilbur, recently Pastor of the Unitarian Church at Meadville and a member of the educational staff of the Meadville Theological School, is to be Dean of the new institution. The school at present is to be housed in the parish house of the First Unitarian Church at Oakland; the course is to be arranged that students may avail themselves of much instruction from the adjoining University of California in the City of Berkeley. The school is to be under the patronage of the Unitarian Church and for the present, it is announced, will be "under the direct control of the American Unitarian Association." But the prospectus hastens to say that "no doctrinal tests will be required either of instructors or students, but every encouragement will be given to the candid and unbiased study of religious truth in a spirit of broad sympathy and of wide tolerance to difference of opinion, and with such application of scientific method as the best scholarship demands." The circular further assures that the school "will be in no narrow sense a sectarian institution." In the face of the present status of theological schools, the waning attendance upon

existing ones, the increasing number of unemployed ministers, the alleged inferior quality of the students who apply themselves to this study, it is a brave man or body of men that will deliberately undertake to launch a new venture, but for our part, we rejoice in the courage. There will never be theological schools enough until there be the right kind, and we are inclined to believe that the present ebb of the ministerial market is at least partly due to the quality of the professional schools which, spite of their protestations to the contrary, are all of them more or less hampered by a conservatism that fetters, a traditionalism that repels, a demand for compromise on the part of the intellect and the conscience that is detected by the alert minds of the youths who are alive to new issues and great problems. All schools disclaim the "sectarian spirit;" every theological school does present to a degree the results of scientific study and the investigations of later scholarship, but along with it there generally goes at least an entailment of denominational obligations and sectarian courtesies. Perhaps the hope of establishing an institution that will not be "sectarian in a narrow sense" and still sectarian, is a futile one. There are no non-sectarian sects. The word "Unitarian" has received perhaps its widest and freest interpretation on the Pacific Coast; certainly its doctrinal and denominational connotations grow less definite and effective as one travels westward. But it is equally certain that the word "Unitarian" has never yet been so interpreted by its freest friends as to make it connote in the minds of the multitude the sympathy of religions, the fraternity of the sects, that is as hospitable to Pagan as to Christian, to orthodox as to heterodox expression of truth. We will await with interest the development of this Californian venture. Its very newness is its promise; it is free to try some high experiments; it ought to formulate a curriculum more nearly ideal than any we now know of. It is promised that its studies will cover the language and contents of the Old and New Testament, the history of Israel and of the Christian church, the comparative study of different religions, theology, the preparation and delivery of sermons, the organization of church activities, the work of the pastor, etc., etc., all of which is very good, but there is a whole realm of scripture in literature, not labeled "Biblical," "Christian" or "Pagan," and a great body of theology that rests upon and is revealed in the newer sciences of anthropology, sociology, civics, economics and the corporated life of man, as represented in the complexities of Labor Unions, Settlements, International Congresses, urban and rural societies for the betterment of the world. All these demand a place in the studies of the coming minister, not second in importance, in difficulty, or in time and professional attention, to "the subjects usually taught in theological schools," referred to in the circular. Dean Wilbur's address is 1413 Brush Street, Oakland, California. Let young men and women looking for a noble opportunity for increasing life's capital open correspondence with this young man who carries into his work the qualities of head and heart that will grow into eminent fitness with the years. UNITY sends its greetings over the mountains and bids Brother Wilbur and his associates God-speed in their high undertaking.

Mary McDowell on Life In Packingtown.

Miss Mary McDowell of Chicago is a settlement worker after the order of Toynbee and Jane Addams. Her life is becoming incorporated in the life of the community in which she lives; she is developing a neighborhood consciousness; she does not *stay*, but she *lives* in the stockyard region and is learning to say "we" unconsciously. She is not a foreign missionary condescending to preach and to practice a social gospel *in partibus infidelium*.

In a recent Chicago daily Miss McDowell has been giving some interesting testimony as to the influence of the labor unions upon the inhabitants of "Packingtown." After speaking of the great change in the conduct of the strikers in 1904 and that which characterized the same class of laborers in the great walk-out of ten years before, she proceeds to answer the question, "Why this difference?" She says in part:

At the close of the summer of 1894 I came to live in Packingtown, near West Forty-seventh street and Ashland avenue, two blocks from Whisky Point and three from the great packing houses. For ten years I have lived with the people who have seen the impracticability of the sympathetic strike of 1894, after which the community was left more hopeless than better, more conservative than radical, without courage or self-confidence.

At my invitation to discuss social questions, they would invariably answer: "We dare not; we would lose our jobs." This superstition had taken such hold of them that they seemed to us unmanly and without self-respect. A community cowed is a sad sight to one who has been used to free men.

Packingtown as I first knew it had many features of the frontier town, its vices as well as its possibilities. It was separated from the other side of town by forty-two railroad tracks and one square mile of stockyards.

On the north was the backwater of the Chicago river, where the carbonic acid gas is so continually breaking through the thick scum of impurities that the people have named it Bubbly creek. The city garbage dump was on the west, a receptacle for the garbage from the lake shore wards, in the vicinity of which the death rate for children during the summer months was five times as great as that of the lake shore. The houses were not old, but cheaply and poorly constructed.

The sanitary condition was worse than in the more congested part of the city. When the inspector from the health department called to examine tenements owned by men with political pulls he would laughingly belittle the condition by saying: "What does it matter, one smell more in this region?"

The vacant land near the "yards" was used as "hair fields." Here the hair putrefied in the process of drying, adding one more sickening odor to the already heavily laden atmosphere. The streets were unpaved, the houses had no sewer connection, and the ditches were covered with a germ-breeding scum.

The political fate of the community was carried in the "vest pocket" of the alderman, who gave jobs to the few and neglected the many.

The capacity for schooling the children was inadequate, kindergartens and manual training were unknown. Parks, libraries, bathing facilities all were far away from Packingtown. The little foreigners had an irregular school life, for they were taken from the third or fourth grade to be placed in the parochial school to prepare for first communion. After a year of religious instruction they went to work. This was before the new child labor law, when the capacity for schooling the children was inadequate.

The children were put to work at the age of 11 and 12 years, often working at night and sharing the irregular hours of their parents. An affidavit as to the age of the child could be had from an unscrupulous notary for 25 cents, and needy as well as greedy parents supplemented their insufficient incomes by

working as many of their children as they could get into the yards.

This irregular school and working life produced a class of vagrant boy gangs that lived in the streets, were tried in a police court before a vulgar audience, bailed out for a dollar or sent to the bridewell to be shut up with the older criminals and came back to Packingtown heroes of broader and more thrilling experiences than their fellows.

In this manner there grew up a class of rowdies that were ready for an opportunity for lawlessness—the same class that in some districts of the stockyards are at present the cause of the disturbance and disorder.

There was then as now a large body of surplus labor, from 3,000 to 5,000, waiting every morning at the stockyards for a job and only giving up hope for the day when the policeman would drive them out. This element, which is perhaps useful to the packing business, is a menace to the community. The belief seemed fixed in those days that cattle could not be kept overnight; therefore the cattle butchers were kept on the killing floor as long as there were cattle to kill even if it lengthened the day's work to fifteen hours.

The Slavs were beginning to come in large numbers. They were willing to work for less wages and could live on less because their standard of living was low. They would pack twelve in three rooms, the mattresses being piled away in the daytime unless the night workers took the day workers' beds.

This foreign element might be roughly classified as those who are here only for a time; who return to the old country without having caught the spirit of the new. It was also made up of those who desire to learn English, who early begin to buy a home on monthly payments, who put the children to work and take in boarders. This latter class joins a labor union. The former buys passage back to the old country by the half-hundred every week during the summer.

It is the un-American foreigner who swells the mass of surplus labor, who can live on wages of 15 cents an hour, working on an average of three days a week, and who forms one of the dangerous elements in times of strike. In the past the workers were organized for a strike, the leaders lived away from the district and were unacquainted with industry. The strike of 1894 left a whole people without faith in organization, because they knew nothing of a disciplined body, organized, not for a strike, but for self-help.

The organizing of the packing trades by Michael Donnelly, an experienced butcher himself, nearly five years ago, prevented a race feud between the black and white workers, broke down prejudices between different nationalities and has established a fellowship of workers. As one of the working women, a warm-hearted Irish girl, said, "It is different now; we feel that we are all brothers and sisters.'

At a union meeting which I attended, a colored man was the officer who presented a group initiation composed of four nationalities, needing interpreters in the Bohemian, Polish, Lithuanian and German languages. The labor union has been the only institution so far that has brought the immigrant in touch with English-speaking men for a common purpose and is preparing them for self-government.

Union meetings were no longer held in secret as of old. Men had courage of their convictions, they had the dignity of men with an ideal higher than their work and were no longer afraid to discuss frankly social questions. They passed resolutions on questions of civic and social interests.

The Packing Trades council was a strong factor in the child labor agitation that resulted in the present law. No child under 16 works in the stockyards and more children are kept at school until they are 14. The resolution passed two months ago condemning violence during strikes has been made valid by the orders issued from the first in this strike of 1904.

The police were requested to report any disturbance to the office of the union. Every day the unions have met to hear the reports from conferences and to keep the membership in line. At these meetings the speeches have been characterized by calm, sane talk. One leader said: "Whenever a law is broken no one is hurt so bad as ourselves. Let this be a strike you are proud of."

The unions ordered their men to stay away from the saloons, to go fishing, to work at home, but not to stand on the corners. For the past two weeks there has been less drinking and no "can rushing."

The disorder back of the yards has been less than usual in warm weather, with the one exception of a small riot the second day of the strike caused by a saloon row. The crowd was dispersed at last by the officers of the union.

The points where the rowdy elements, that are below the level of the union membership, have caused disturbances are found to be where the community has not the forces working for law and order. The eagerness by the newspapers for feature stories and the magnifying of everyday occurrences—for instance, the description of a billboard as a stockade—will stir up disorder unless a new policy is pursued.

The corner at Ashland avenue where the union has its headquarters, and where a crowd of workers are necessarily waiting all day long, the same corner where blood was shed in 1894, is now a peaceful corner. The community back of the yards has felt the combined force of the union, the settlement, the church and the socialist party, whose speakers have spoken strongly against violence and urged that all laws be obeyed. They all have pleaded for peace and condemned rowdyism and disorder.

The police captain of the stockyards district says: "The girls of the yards are behaving with dignity during this strike. It is due to their organization, for they were never so before."

The girls are a distinct influence for order and sobriety. The union men have spoken to them, begging them to use their influence to keep the idle from drinking.

The old citizen, remembering 1894, says: "Yes, this is a remarkable strike, but can they keep this up?" Twenty thousand people out of work, a whole community throbbing with a common purpose, showing self-control and self-restraint, believing that they must have sufficient wages, regular hours and an organization that allows them to bargain for their own labor. Such are the Packingtown workers today. The unions have raised the laborer's average income from $6 to $7.40 a week; from 15 cents to 17½ cents an hour.

The cattle butcher no longer works in irregular hours; he has gained a ten-hour day. Woman's work averages $1.50 and not 75 cents a day, as it formerly did.

This the community feels must be maintained if it is to keep the standard of living it has gained in the last two years. And for this maintenance the 40-cent man—the skilled worker, who had no "kick coming"—went on strike. So much had been done by the businesslike negotiations between the employers and the representatives of the organization that it seems a great pity that this last difference could not have been settled by a manly, businesslike contest. For when war is declared peace ethics cease to be the standard of judgment.

The question that is stirring Packingtown just at present is what can bring a peace that will leave the community with its standard of living higher, not lower; with its self-respect strengthened, not weakened?

The Tower Hill Summer School.

The second week of Tower Hill Summer School opened with a day of Sunday quiet, merging gently into the beautiful vesper service in Emerson Pavilion. After singing and responsive readings from memory, Mr. Jones introduced us to a few of Matthew Arnold's animal poems, and I am sure he left many of us with a closer feeling of kinship with our domestic animals.

The study of nature on the Hill this week has included two talks by Miss Hatherell, continuing the subject of fungi, a walk through the woods with Mr. Denniston as chief mentor, and a very interesting illustrated lecture Tuesday evening by Mr. Denniston on "Toadstools and Mushrooms." Besides, fourteen of us took a long walk one afternoon in search of ferns which are not indigenous to Tower Hill. Interest in the science class continues unabated, even that much tabooed subject of classification having no power to frighten away either children or old folks. We are attempting to catalogue the flowering plants of the Hill, the ferns and the larger fungi, and the lists are growing long.

What shall I say of the Class in Religion? We have covered in all twelve lessons in "Beginnings," our topics this week being "How Man Was Made," "The Antiquity of Man," "Man's First Home," "How the Arts of Life Began." Each subject is treated according to myth and to science and we learn a text for each lesson. To all who have carried through the seven years' course in Sunday-school these topics will be familiar, but I wish they were all here to realize more fully than ever before how religious a thing it is to study man's primitive attempts to account for things in the light of modern man's efforts at explaining these same phenomena. Let no one say, "You cannot teach religion by using Bible myths and scientific deductions," until he has been a member of Mr. Jones' class and felt his spirit of reverence broadening and deepen-

ing with each day's tuition. Tower Hill Summer School is an ideal place for liberal teachers who consider with any degree of seriousness development of a religious spirit in the young, but the constituency which I wish for most will never be here, probably, viz., those who have ceased to consider the Hebrew Scriptures as authority and have yet to learn how reverently the most unorthodox may study them.

The high water mark of each morning has come with our Ruskin study. Today we summed up a fortnight's work on "Munera Pulveris" in an old-fashioned experience meeting where each one brought the class a statement of strongest individual impressions from the study. John Ruskin, assisted by his wise interpreter, has convinced us all that he was a practical student of political economy who came to his own through and because of his great love for art, not in spite of it. And in the phrase of one of our number, "He has made political economy a human science for us." Here is one testimony:

"John Ruskin has opened up a great new world of consistent philosophy which is very satisfying. He takes his stand beside Darwin in this respect for me. Munera Pulveris has revealed how this social world has come to be and how it might be if constructed ideally. I accept its princples gratefully and joyfully. It points the way to a coherent practice of the Golden Rule."

One voiced the sentiment of many when she said:

"Ruskin has clearly defined my vague ideas of vital questions, has classified them and put them into intelligible shape."

Another wished that

"The politicians who make jingo speeches about America's unrivaled prosperity could experience the change of heart and perhaps the change of mind also necessary to accept Ruskin's standard of a rich nation, viz., that whether a nation is rich does not depend alone on how much wealth per capita the nation has, but also upon whether each person has his just proportion of that wealth."

For the pedagogues of the class Ruskin struck most deeply when he said, "You do not educate a man by telling him what he knew not, but by making him what he was not." They, too, felt keenly "a sense of responsibility in order to function properly as factors in society." It was interesting to note that this sense of personal responsibility brought a disturbing element to those who were reading for the first time this part of Ruskin's work, but that the attitude of those who had studied much was hopeful rather than restive. As one said:

"He has a faculty of getting at things from the near end, and because he touches life in every phase he necessarily comes a little closer to us than we might wish. If somewhat of Ruskin disturbs, annoys, perplexes, more of Ruskin will clarify and put us more solidly upon our feet."

Again:

"The knowledge that one man saw and stated the thing so clearly as Ruskin did in Munera Pulveris makes me optimistic for the future. It strengthens the feeling that just laws and customs can and will eventually prevail in business as in all things."

One of the teachers said:

"I like John Ruskin very much. His principles of political economy seem to me fundamental, simple and sane. I believe his definition of the aim of political economy as 'the extension of life' to be true and right."

One of the younger students said:

"In the essay on Government Ruskin touches on the problems that are now agitating the people deeply. He claims there is nothing new in his theories, but he analyzed them anew and brought them into relation with the times. In a convincing way he advocates compulsory education, the restraint of youth, limitation of accumulation of property, government ownership of transportation, establishment of many libraries and museums, and the abandonment of war and slavery in all its forms."

To another, Mr. Ruskin's most searching thought is

"That the cost of any article is measured by the quantity of failure of human life put into the production of it. If there is indeed no such thing as cheapness without some error or injustice, members of the Consumers' Leagues ought to find much material for a winter's study in classifying truly legitimate means of satisfying personal needs."

Our good house-mother finds that:

"Ruskin simplifies life, and while his theories may not always seem applicable to our individual cases, the principles which he lays down as the bases of conduct in dealing with our fellows, justice, love, and mercy, are the surest solvents of the strained condition among different conditions of men. I would like to see him widely studied by the young and wish Mr. Jones might add to his many classes a Ruskin one for young people."

Thursday evening Mr. Jones gave us an illustrated lecture on Ruskin which brought added respect for Ruskin as a man and an art-lover and helped to deepen the impression made by our ten days' study of a great work. I think I am speaking for the class when I say that we have had a splendidly inspiring season and wish with our leader that there were more millionaires to listen to a political economy which seems so sane, far-reaching and righteous.

Does this program sound heavy for summer? Come and find out by experience how much rest and quiet and good food for body as well as mind you can get here among the pines and the oaks. But don't come if you would be unhappy without the excitements of hunting and fishing, dancing and dressing. We have no time for these.

AMELIA MCMINN.

Tower Hill, Wisconsin, July 30, 1904.

Chalk and Children.

My Dear Charles,—Five of the little pebbles were sent yesterday to be polished, and will be sent, or brought to you, next week; if the children are told on "Saturday" next, they can't be disappointed. I have looked out to-day a few fossils of the chalk —flints and the like—of which I know nothing, though I have them as illustrations of certain methods of mineralization. But they will show you what kind of things are now under your feet, and in the roadside heaps of stones, and the first time Darwin takes them in his hand they will become Prim—Stones to you—(I am glad to escape writing the other word after "Prim")—and Stones—Lips, instead of Cows. Not that they're worth his looking at, otherwise than as the least things have been. (They are worth carriage to America, however, as you haven't chalk there.) But the little group of shattered vertebrae in the square piece of chalk may have belonged to some beast of character and promise. When is he going to write—ask him—the "Retrogression" of Species—or the Origin of Nothing? I am far down on my way into a flint-sponge. Note the little chalcedony casts of spiculae in the sea-urchins (wrapt up more carefully than the rest).

Next, as Mrs. Norton remembered that bird of Hunt's I thought she might like to have one a little like it, which would otherwise only be put away just now, and I've sent it, and a shell and bit of stone of my own which I'm rather proud of (I want Darwin to see the shell—only don't say I did, please) I can do much better—but it looked shelly and nice, and I left it. . . .

Ever your affectionate

J. RUSKIN.

Letter to Charles Eliot Norton, in the August Atlantic.

THE PULPIT.

Peace Congress Bulletins.

UNITY gives its sermon space this week to some interesting literature now being circulated by the American Peace Society in the interest of the Thirteenth International Peace Congress, to be held in Boston, October 3-7, 1904. The office of the committee is at 20 Beacon street, Boston, and the following general and executive committees are announced:

General Committee—Hon. Andrew D. White, Hon. George F. Edmunds, Hon. John W. Foster, Hon. Robert Treat Paine, Rev. Edward Everett Hale, Andrew Carnegie, Albert K. Smiley, Edwin Ginn, George Foster Peabody, Hon. George F. Seward, Hon. William I. Buchanan, Pres. Jacob G. Schurman, Pres. Charles W. Eliot, Pres. David Starr Jordan, Pres. Daniel C. Gilman, William Dean Howells, Bliss Perry, Edwin Burritt Smith, Rev. Hiram W. Thomas, Rev. Jenkin Lloyd Jones, Prof. Graham Taylor, Rev. Josiah Strong, Rev. Philip S. Moxom, Pres. L. Clarke Seelye, Alfred H. Love, Hon. William N. Ashman, George G. Mercer, Clinton Rogers Woodruff, Joshua L. Baily, Richard H. Thomas, Thomas Wentworth Higginson, Hon. Samuel W. McCall, Raymond L. Bridgman, Samuel Gompers, John Mitchell, Edwin D. Mead, Benjamin F. Trueblood, Mrs. May Wright Sewall, Mrs. Hannah J. Bailey, Mrs. Julia Ward Howe, Mrs. Mary A. Livermore, Mrs. Charles Russell Lowell, Mrs. Anna Garlin Spencer, Mrs. Lucia Ames Mead, Miss Jane Addams, Miss M. Carey Thomas, Miss Grace H. Dodge, Cardinal Gibbons, Bishop John L. Spalding, Bishop William Lawrence, Bishop Henry W. Warren, Edward Atkinson, Samuel B. Capen, Edward H. Clement, Philip C. Garrett, Moorfield Storey, Walter S. Logan, Rev. Charles F. Dole, Felix Adler, Rev. Charles E. Jefferson, Prof. John B. Clark, Rev. Francis E. Clark, Hon. George S. Boutwell, Samuel Bowles, George T. Angell, Augustine Jones, L. H. Pillsbury, William L. Putnam, Herbert Welsh, J. G. Phelps Stokes, Cleveland H. Dodge, Hon. Oscar S. Straus, Hon. George Gray.

Executive Committee—Edwin D. Mead, chairman; Benjamin F. Trueblood, secretary; Walter S. Logan, Hon. George F. Seward, Philip C. Garrett, Hon. William N. Ashman, Richard H. Thomas, Edwin Burritt Smith, Prof. Graham Taylor, Mrs. Hannah J. Bailey, Mrs. Charles Russell Lowell, Mrs. May Wright Sewall.

THE CALL.

The Thirteenth International Peace Congress will meet in Boston the first week of October next, its sessions continuing during the week. The Peace Congress has never before met in Boston, and but once in America, in Chicago in 1893. The years since 1893 have witnessed the establishment of the Hague Tribunal and other noteworthy advances in the cause of arbitration. They have also witnessed surprising and terrible wars, which have emphasized the necessity of the devotion of civilized peoples to the duty of more efficient and adequate international organization. The obligation of all workers for the world's peace and better order today is serious; and happily they were never so alive to it. It is believed in Europe and America alike that the coming Peace Congress in Boston will be the most important and influential which has yet been held. In behalf of the interests of peace and progress in our own country and in the great family of nations, the American Committee of the Congress ask for the earnest and active coöperation of our people with their endeavors to make it so. The time is ripe for a work of education in peaceful and fraternal policies along vastly broader lines and upon a scale commensurate with the evils to be overcome. In the promotion of this work the Peace Congresses must take the lead.

The Congress in Boston will be followed by important series of meetings in New York, Philadelphia, Washington, St. Louis and Chicago. To ensure the Boston Congress the fullest measure of success, the sum of twenty thousand dollars is desired, of which about eight thousand has been subscribed. A large part of the amount which is received will be devoted to increasing the attendance of important European speakers and workers, whose expenses must in large part be defrayed; and the extent of this part of the preparation for the Congress especially must be determined by the generosity of the American friends of the cause. Contributions may be sent to Messrs. Lee, Higginson & Company, 44 State Street, Boston, to whose order all checks may be drawn. The Committee ask for such generous response as shall ensure the Congress the strength and success with which alone we should be satisfied.

The new explosive, Maximite, can instantly destroy any battleship that floats.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts."

A first-class battleship costs as much as all the ninety-four buildings of Harvard University.

1. A million dollar-bills packed solidly, like leaves in a book, make a pile 275 feet high. One thousand million dollars, the price which Europe annually pays for armaments in time of peace, equal a pile of dollar-bills over 52 miles high. This expenditure for the supposed prevention of war represents one thousand million days' labor at one dollar a day, and this, be it remembered, every year to enable each nation merely to hold its own.

2. A second pile of dollar-bills over 52 miles high represents the annual payment for interest and other costs of past wars.

3. To these inconceivably large amounts must be added the earnings of the millions of ablebodied men in army and navy who are withdrawn from productive industries and are supported by taxed peoples.

4. Since 1850 the population of the world has doubled; its indebtedness, chiefly for war purposes, has quadrupled. It was eight billions fifty years ago, it is thirty-two billions today.

The year 1900 added nearly another thousand millions to the war debt of the world. This about equals the annual cost of boots, shoes and bread in the United States.

5. Our War Department, even with our small army, just previous to the Cuban war, cost over $50,000,000 annually, while the total annual cost of public schools for both races in all the sixteen Southern States was less than $32,000,000.

We paid for pensions the year before the Cuban war over $147,000,000, about seven times the total income of all our colleges and about equal to the annual cost of the German army.

6. Armies take the very flower of youth. If they could consume the weaklings, idiots, and criminals, instead of the strongest workmen, perhaps something might be said for the specious argument that "war keeps down surplus population."

Military equipments must be new. One may use an old sewing machine or reaper, but not a gun that is out of date. A new invention makes old junk of millions of costly, burnished arms.

7. The increase of standing armies and navies, accomplishing no result but increased burdens on the people, is inevitable unless the practical men of the civilized world insist upon a rational settlement of international difficulties. Is it not time for rational beings, who have abandoned tattooing, eating raw flesh, and all other savage practices, except the savage practice of settling difficulties by war, to take for their motto, not the outworn charge, "In time of peace prepare for war," but, "In time of temporary peace, prepare for permanent peace?"

Before the Pharaohs, men invented a rational way of settling quarrels. They saw that a disinterested third person could settle a quarrel more justly than two angry disputants, whose logic was brute force. The invention of a judge promoted civilization more than the invention of a wheel.

In 1789, enlarging on this invention, we established a Supreme Court, which settled difficulties between separate states at the same period in which the steam-engine came into use. This court has contributed more than steam power to our prosperity. Since 1800, 200 international difficulties have been arbitrated by special, temporary courts, and each nation kept its pledge to abide by the decision of these courts.

In 1899, delegates of 26 nations at The Hague signed conventions relating to war and arbitration; and in 1901 the Permanent International Court of Arbitration was there established. Twenty-one of the most important of the 26 nations have ratified the conventions, and appointed 67 judges of this court, from which five were in 1902 selected to try the first case—one between the United States and Mexico. In 1902, at the Pan-American Congress in Mexico, all the states in Central and South America asked for admittance to The Hague Court. Ten of them went further and signed a treaty to settle their mutual difficulties by arbitration. Spain followed with similar treaties with nine Spanish-speaking nations on this continent. Chile and Argentina, long hostile to each other, have led the movement to gradual disarmament. The most turbulent sections of Christendom have thus gone furthest in securing prosperity, and have made a "merger" of far greater moment than Morgan ever effected. Forty nations of two hemispheres have no longer excuse for war with each other, whatever may still justify civil war or war with nations who are outside the International Court. This fact, and Bloch's scientific demonstration that, under modern conditions, war is now futile between equal foes, and must result in nothing but bankruptcy of both, renders the present notable increase of militarism grotesquely stupid. A strong, rich nation, lord of a continent, needs least of all to burden itself with outgrown, Old World methods. The military class, like the hand workers who broke machinery when it was first used, naturally oppose whatever takes away their occupation. A college diploma is no guarantee that you know anything of these practical questions—far more important for your outfit as voter, teacher, editor, or parent than dead languages or higher mathematics. The Twentieth Century will add to the International Court an International Congress. Gradual disarmament will accompany this, and finally a small international army will enforce international decrees, while militia alone will secure order within each nation. Let all who desire this cease talking skeptically, assume that their neighbors desire the same end, and work for as stupendous progress in the near future as has surprised us in the recent past.

WHAT YOU CAN DO.

1. You can learn these facts by heart, and pass them along.
2. You can write to the Secretary of State at Washington,

and urge him to initiate measures towards establishing treaties with Italy, France, England, the South American States, and any countries that seem inclined to unite with us, for the reference of all international difficulties to The Hague Tribunal.

3. You can try to persuade any club to which you belong which has a lecture course to devote one lecture every year to the economic evils of great standing armies.

4. You can subscribe $1 for the *Advocate of Peace*, 31 Beacon Street, Boston, the strong American organ of internationalism. You can read, and see that your public library contains, Trueblood's "The Federation of the World" (Houghton, Mifflin & Co., $1); Charles Sumner's "Addresses on War;" Jean de Bloch's "The Future of War," the gist of his great six-volume work translated in one volume (each 50 cents, cost price, Ginn & Co., Boston).

5. You can send for these leaflets at 25 cents a hundred, or any sums from ten cents upward for various pamphlets that bear on these questions, to Mrs. Lucia Ames Mead, 20 Beacon Street, Boston, Mass., Chairman of Peace and Arbitration Committee of the Boston Equal Suffrage Association for Good Government.

Boston and the Peace Congresses.

The choice of Boston as the place for the next meeting of the International Peace Congress makes a survey of the history of the past Congresses timely and important. The Congress here next autumn will be the first ever held in Boston, and that at Chicago in 1893 was the only one ever held in America. Yet the part taken by America, and especially by Boston, in connection with these Congresses from the very beginning has been conspicuous. Indeed it was in Boston that the idea of the first Congress was broached and set upon the way toward realization. It was not the thought of a Boston man, but of Joseph Sturge, the well-known English philanthropist, the friend of Whittier and so many of our American anti-slavery leaders. The anti-slavery leaders of the last century were almost all of them the leaders in the Peace cause also; Sumner and Channing and Garrison are conspicuous examples. It was with these two causes and their friends that Joseph Sturge had equally to do during his visit to the United States in 1841, concerning which he wrote so interesting a volume. While he was in Boston in that year, a company of the Boston peace workers gathered, with Amasa Walker (the father of General Walker) as their chairman, to welcome him; and to this company he commended his plan for a Universal Peace Congress. It was received with great favor. The American Peace Society at once indorsed it, the English Peace Society took it up, and the first International Peace Congress met in London in 1843. It was a most impressive occasion; and of the three hundred delegates present quite thirty were from the United States.

This London Congress, for some reason, was not immediately followed up by others. The next Congress, that at Brussels in 1848, came from a new impulse. As the impulse to the first Congress was given by an Englishman in Boston, that to the second was given by an American in England. This was Elihu Burritt; and it is interesting to note here that a mass meeting of the citizens of New Britain, Connecticut, Burritt's birthplace and old home, has just been held, to inaugurate a movement for the erection of a memorial to him, the corner stone of which shall be laid next autumn, when so many of the Peace men of Europe will be here. Elihu Burritt was the inspirer and really shaping force of the great Peace Congresses of Brussels, Paris, Frankfort, and London, in the middle of the last century. The greatest of these Congresses was that at Paris in 1849. Victor Hugo was its president, and the attendance reached two thousand. Of the twenty-three American delegates, more than one-half were from Massachusetts. Burritt was present at all of these four Congresses and at later ones in England, always pressing the idea of a permanent international tribunal. This idea, finally realized at The Hague, was generally spoken of in Europe in those years as the "American plan;" and the plan of American thinkers, rather than of the czar of Russia, it really was.

The Peace Congresses were revived in 1889, and from that time they have been held regularly almost every year. The Congress of 1889 was held in Paris, under the presidency of M. Frederic Passy, now the Nestor of the Peace cause in Europe. There were three hundred and ten delegates, one hundred and thirty-five of them coming from beyond the borders of France, and three hundred individual friends of the cause in addition, in attendance. The subsequent Congresses have been at London, Rome, Berne, Chicago, Antwerp, Buda-Pesth, Hamburg, Paris, Glasgow, Monaco, and Rouen. The Hamburg Congress was especially important, its public meetings having, perhaps, the largest attendance ever seen at these gatherings. The Congress at Rouen last September marked a noteworthy advance over those immediately preceding. The cause is appealing to the thoughtful men of all nations with new and signal force. It is the conviction of the friends of the cause in Europe, as well as here, that the Congress in Boston next October will be the largest and most impressive ever held. Boston will certainly do her part to make it so.—*Boston Transcript, February 27.*

The Churches and the Peace Congress.

IMPORTANT ACTION BY THE MINISTERS OF BOSTON.

On Monday noon, June 20, a meeting of the ministers of Boston and vicinity, of all churches, was held to consider the most efficient means of co-operation on the part of the churches and religious men in behalf of the International Peace Congress, which meets in Boston the first week in October. Rev. Edward Everett Hale, "the Nestor of the peace cause in America," presided, and spoke vigorously upon the importance of the cause and of the coming Congress, as well as upon the remarkable advance of arbitration in the last half dozen years. He believed that the Boston Congress would prove the most important peace demonstration the world has yet seen. Edwin D. Mead and Dr. B. F. Trueblood, the chairman and secretary of the Executive Committee of the Congress, outlined the plans and program of the Congress so far as now perfected. Referring to the noteworthy expressions of sympathy and co-operation on the part of the great commercial bodies of the United States, the boards of trade and chambers of commerce, Mr. Mead urged that the common sense of mankind is now everywhere condemning the war system as reckless, wasteful and irrational, unfitting our industrial age and our civilization. It is the office of the organized conscience of the nations with equal power to brand it as unrighteous. The churches should speak as they have never spoken before. Dr. Trueblood said that he had been impressed in many of the European Congresses by the testimony of the leaders in the peace work that they had received but slight assistance from the churches compared with what should rightly be expected from bodies existing supposedly for the very purpose of promoting peace and good will among men. Surely it would not prove so in the United States.

Warm speeches endorsing the Congress and the

peace movement were made by Rev. Francis H. Rowley, Rev. Charles F. Carter, Rev. Frederick B. Allen, Rev. Charles G. Ames and others; and the following committee of eight, representing different churches, was appointed to carry out the purposes of the meeting: Rev. Francis H. Rowley, Rev. Charles F. Carter, Rev. Robert J. Johnson, Rev. Frederick B. Allen, Rev. Samuel A. Eliot, Rev. George L. Perin, Rev. W. E. Huntington and Rev. Scott F. Hershey. Each of these will associate with himself two other ministers of his own church to complete the work of organization.

Resolutions were passed sending greeting and welcome to the ministers and churches of all countries, urging all to co-operate to secure the largest possible representation at the Congress, and offering hospitality to all who may come; also calling especially upon the churches of the United States for active interest, for delegations to the Congress, and for the organization of meetings in their own places at the time.

The Baptist ministers of Boston had already taken action concerning the Congress at their regular meeting, a week earlier; and their resolutions were read. They recommended the appointment of a delegation from their body to the Congress, a peace sermon by each pastor on the Sunday preceding the Congress, an appropriation from their treasury for the Congress fund, and finally "that a communication be sent to other metropolitan Baptist ministers' conferences in the United States, suggesting that they send some representative to the Peace Congress, and promote a peace meeting or rally in their respective cities at or near the time of the Peace Congress."

The triennial convention of the American Episcopal Church meets in Boston immediately after the Peace Congress; indeed it opens just before the Congress adjourns. This will bring to Boston for the Congress not only many of the leading Episcopal ministers of the United States, but also leading representatives of the Church of England, a large number of whom are coming over to the Episcopal convention. It is hoped that among these may be some of the conspicuous workers in the peace cause, like the Bishop of Hereford, the Bishop of Worcester, the Dean of Durham, Canon Hicks and Canon Barker. These men are held in peculiar honor by the peace workers in the United States; and special invitations to attend the Peace Congress have been sent to them and others of their views.

The Congregationalists of America remember with special interest the English ministers of their faith who came over in 1899 to the International Congregational Council. It was while England was in the midst of the Boer war and the United States at the same time, by terrible fatality, in the midst of the war in the Philippines. Public opinion was divided, in religious circles as in others, and there was much recrimination and heart-burning. Yet the strong and righteous words uttered that week in Boston, with exemplary courtesy yet with fearless firmness, by such English Congregationalists as Principal Fairbairn, Dr. Mackennal, Rev. J. Hirst Hollowell and Rev. Sylvester Horne, rendered a service to our peace party which will not be forgotten, and which inspires all with a strong desire to have just such men in Boston next autumn at the great religious meetings to be devoted expressly to this commanding subject of the peace and rational organization of the world. Rev. John Hunter was not one of their number at the Congregational Council; but our delegates at the Peace Congress at Glasgow in 1901 heard the eloquent peace sermon which he preached on that occasion, and from that time he too has been one whose voice many of our circles have greatly desired to hear.

Boston, where the Peace Congress is to meet, is a particularly strong Unitarian city. The Unitarian ministers of the United States are almost all men of pronounced international sentiment. The Massachusetts Peace Society, the first influential Peace Society in the world, was founded in 1815 by two Unitarian ministers, Noah Worcester and Dr. Channing. The present president of the American Unitarian Association, Rev. Samuel A. Eliot, is a member of the committee of Boston ministers just created to co-operate in the interest of the Peace Congress. He was present last autumn, with a dozen other American delegates, at the great International Unitarian Congress at Amsterdam. There were probably two hundred English delegates there; and the American delegates were deeply impressed by the strong feeling against war in general, and recent English wars in particular, which almost all of them expressed in common intercourse. It is hoped that this great body of salutary sentiment will find strong representation and expression at the Boston Congress.

Rev. Francis E. Clark, the president of the Christion Endeavor Union, who is a member of the American Committee of the Peace Congress, writes from London that the outcome of the great Christian Endeavor Convention held there in May is an "International Brotherhood," organized for the express purpose of promoting closer and more efficient fraternity among the young people of the various nations. This movement, which revives memories of the "League of Universal Brotherhood," founded by Elihu Burritt in Engalnd in the last century, has been launched with great enthusiasm; and it is hoped that many of its earnest English representatives will be present at the Boston Congress. The zealous "World's Unity League," which has its headquarters in Chicago, which is an outgrowth of the World's Parliament of Religions, and whose purpose is "to develop the spirit of love and justice and altruistic relations between all peoples," will be well represented.

The Congress proper opens on Monday, October 3. Sunday, the previous day, will be the special religious day. Almost every important pulpit will on the morning of that day devote itself to the service of the peace cause. For the afternoon the great public meetings are planned. Many of the foremost preachers of the United States will be among the speakers. It is at these meetings that the European preachers who come to the Congress will chiefly be heard. Pastor Charles Wagner of Paris, the author of "The Simple Life," is one of the French preachers who is coming; and several French Catholics come also. The interest of leading American Roman Catholics is very warm, Cardinal Gibbons and Bishop Spalding being members of the Congress Committee. Some strong representatives of the German pulpit are hoped for. There is no more influential worker for the peace cause in all Germany than Pastor Umfrid of Stuttgart. Effort is being made to secure the presence of some of the zealous clergy of Chile and Argentina, whose preaching has had so much to do with the recent disarmament of those two South American republics, and to whose influence is due the erection of the great statue of Jesus Christ in the Andes, to guard the frontier, instead of the line of fortresses that had been planned. In every strong way the managers of the Boston Congress aim to make the occasion an appeal to the conscience of men as well as to their sense of what is more fitting, practical and rational in political and commercial organization.

Sir William Mather's Visit to America.

It is announced that Sir William Mather is coming to the United States next autumn to be present at the International Peace Congress in Boston in October. His recent retirement from Parliament and the election to his seat in the House of Commons of Mr. Lewis Vernon Harcourt, the son of Sir William Vernon Harcourt, has been noticed in the American papers. The constituency as whose representative Mr. Harcourt—who also hopes to come over to the Peace Congress—succeeds Sir William Mather is that of the Rossendale district, near Manchester. Manchester is Sir William Mather's home, and his popularity in this part of England is very great. A signal illustration of it was his own election in the very midst of the Boer war, after a campaign in which he had denounced the war and the whole jingoism and militarism of the time, then raging at fever heat around him, with all the directness and energy of his very vigorous and rigorous nature. He resigns his seat now in favor of the talented son of his honored friend, because the claims of his great Manchester business are too burdensome to permit longer the addition to them of the exacting claims of the House of Commons. His serious illness last year was a warning not to be disregarded, and he received sharp notice that he must limit his activities.

While the Liberals of England will look forward hopefully to some turn of the wheel which will so relieve the pressure as to make possible in some future time the return of Sir William Mather to Westminster, where he has been such a distinct and positive force in progressive politics, his many friends in the United States, both political and personal, will rejoice that one result of his release from parliamentary duties will be his visit—probably of several months—to this country next autumn. He will come just before the opening of the International Peace Congress in Boston, to attend which is one of the central objects of his coming at this time. There is not in England a more earnest, more intelligent, or more practical worker for the peace and better organization of the world than Sir William Mather. The faithful co-worker in Parliament with John Morley and James Bryce, his opposition to the whole system of war and the costly armaments which are menacing and exhausting the nations has been, in great sections of busy Lancashire, even more convincing and influential, if possible, than theirs; because he has spoken with immense business experience and the fullest practical knowledge of the economic bearing of war upon both the manufacturer and the workingman. In the front rank of Lancashire manufacturers and capitalists Sir William Mather himself stands—the great engineering house of which he is the head, with its two thousand workmen, having a world-wide fame. But he is more than a captain of industry in the ordinary sense; he is a leader in every important movement for industrial reform and betterment in England. His articles in the *Contemporary Review* and elsewhere in behalf of the eight-hour law are familiar to our own economists. Convinced that the eight-hour system was wise and right, he put it into operation in his own factories, without waiting for others. Convinced that the low-grade laborers in Manchester factories were not receiving a "living wage," without waiting for others he at once advanced the wages of hundreds of his own laborers to that standard. He has been a wise and sympathetic friend of the co-operative movement; and his address, as president, to the Co-operative Congress at its annual meeting at the Crystal Palace three years ago, was a model of fine enthusiasm for industrial progress, of statesmanlike prudence and forethought, and of common sense.

It is in behalf of better industrial and technical training that Sir William Mather has rendered his most conspicuous service in the field of education in England, in which field altogether his service has been so great. It was as royal commissioner for the investigation of technical education in the United States that he paid his visit to this country twenty years ago. The report which he made was of high value to England, as well as a source of no little pride to ourselves. From that time to this, Sir William has been telling England that she has no institution comparable in its field with the Massachusetts Institute of Technology. When the Institute, three years ago, decided to open regular entrance examinations in England, it was with Sir William that its authorities conferred; and it was at his instance that in that year a son of Mr. Scott, the editor of the *Manchester Guardian*, one of Sir William's colleagues in Parliament, came over to study in our Boston institution. For years he has been preaching to England the same gospel which Lockyer preached in his inaugural address before the British Association last year—that if she is to hold her own in the industrial race, she must give the same thorough attention to industrial and technical training which Germany has given and the United States is giving. Here, and not in Mr. Chamberlain's "retaliations" and tariff wars, he finds the place for England's really hopeful and imperative activities.

Persistent and great as Sir William Mather's devotion in this special field has been, it would be hard to name any important field of education where his service has not been great. He is one of the board of trustees or overseers of the Victoria University in Manchester, and deeply concerned in advancing the interests and influence of that noble institution as a center of the broadest culture for the north of England. When Dr. Michael Sadler, whose stirring educational lectures in America two years ago made so deep an impression, was cautioned by the government to cease his criticism of the new education bill, and straightway resigned his high position in the education department, Sir William Mather instantly combined with others to create for him a lectureship in pedagogy at Victoria University, with a $5,000 salary, claiming only half his time, leaving the rest free for his general educational work. Sir William was one of the founders, and is still the president, of the Froebel Institute in London, the center of the kindergarten movement in England, with perhaps the finest equipment in the world for kindergarten work. He has been for a generation one of the stoutest champions of free public schools in England; he has been one of the firmest and wisest opponents of Mr. Balfour's new education scheme, and here, as in so much besides, he has constantly pointed to the American system as the true model for England—standing in this shoulder to shoulder with John Morley. While others suggested ingenious compromises and halfway measures, he boldly declared that the one simple path of duty and of wisdom was for the government to purchase outright all the Church school buildings and other school property, placing the whole public school system upon a completely secular basis, free from every denominational control or relation. Events are rapidly demonstrating his sagacity and statesmanship in this position.

It is understood that Sir William Mather, during his American visit, is to receive the honorary degree of doctor of laws from one of our great universities, at the same time that the same honor is to be con-

ferred upon John Morley if, as is expected, he also comes to this country next autumn. His great and varied services in politics, philanthropy, and education give abundant warrant and title to this high honor; and certainly honors paid him in America are peculiarly grateful and precious to him—for among all broad-minded and great-hearted English democrats there is none who is a warmer lover of America than he. He believes in our republicanism; he believes in our theory of the relation of Church and State; he believes ardently in our school system. The American genius and character make a peculiar appeal to him. He enjoys the American humor; and his own humor is as unfailing aud characteristic as his humanity. His American friends are legion; and wherever they are with him—in the midst of the beautiful family life at Manchester, in the London house by Kensington Palace, or walking in the grounds of Caradoc, the country home in Herefordshire—they always know the joy of complete understanding and sincerest democratic sympathy. He suffers in every national shame of ours almost as if it were England's own; and in the darkest days of these last years he has never for a moment lost his resolute faith that England and America alike would still lead the world in peaceful and rational policies. An almost religious admirer of Gladstone, he is at this moment, in the midst of his sadness at leaving Parliament—for it is with real sadness that he obeys the order—buoyant in the conviction that England is on the eve of a great reaction from all for which the Chamberlain régime has stood and of a great revival of the policies which Gladstone loved.

It is in this spirit of sturdy faith that he will come to the Peace Congress at Boston in October. No Englishman of affairs could come to us whose whole life gives greater weight to any word that he may speak upon the character of the new political program, and especialy of the new international life, which the civilization of the twentieth century commands. Representing like Morley and Bryce the noble Gladstonian traditions, he also illustrates in highest measure the great impatience which the leaders of industry and business in England and America alike are coming to feel, in a way that portends their doom, with policies that waste on enormous armaments the resources that should be applied to the public welfare.

Charles Sumner and the International Peace Congress.

It was observed by one of the Boston papers, after the recent meeting of Boston business men at the City Hall, called by Mayor Collins, in the interest of the International Peace Congress which meets in Boston next autumn, that "Charles Sumner, had he lived to this time, would have been a guiding spirit at this City Hall peace meeting." This is true in a yet more explicit and definite sense than the writer probably thought. Sumner's general services for the peace cause are, of course, well known. It was one of the two great causes which commanded his life. "My name," he says in the little autobiographical fragment, "is connected somewhat with two questions, which may be described succinctly as those of peace and slavery. That which earliest enlisted me, and which has always occupied much of my thoughts, is the peace question. When scarcely nine years old, it was my fortune to listen to President Quincy's address before the Peace Society, delivered in the Old South Church. It made a deep and lasting impression on my mind; and though, as a boy and youth, I surrendered myself to the illusions of battles and wars, still, as I came to maturity, I felt too keenly their wickedness and woe. A lecture which I heard from William Ladd, in the Old Court House at Cambridge, shortly after I left college, confirmed these impressions." Going to Europe, he discussed with M. Foucher the treatise upon the law of nations which the latter was about submitting to the public, and urged him to take a leading part in branding war as un-Christian and barbarous and to declare that the institution of war, defined and sanctioned by the law of nations as a mode of determining justice between them, was but another form of the ordeal by battle, which was once regarded as a proper mode of determining justice between individuals. Returning to Boston after his two years and a half in Europe, he tells of the little meeting of the American Peace Society to which he found his way in the very month of his arrival. "The Rev. Henry Ware was in the chair. I think there were not more than twelve persons present. We met in a small room under the Marlborough Chapel. On motion of Dr. Gannett, I was placed on the executive committee." He tells of his humble efforts for the cause in the next few years; and then he comes to his oration on "The True Grandeur of Nations," on the Fourth of July, 1845. He was true throughout his public life to the "declaration of war aginst war" with which he thus began it—down to the last hour, when he bequeathed a fund to Harvard College for an annual prize for the best essay on the methods by which war may be permanently superseded. His addresses on "The True Grandeur of Nations," "The War Systems of Nations"—a still more forcible and important address than the former—and "The Duel between France and Germany" remain perhaps the most powerful popular impeachments of the war system which exist.

These things, we say, are generally known. It is not so generally known that Sumner in 1850 was chairman of the United States Committee of the International Peace Congress, which had held its sessions in Paris in 1849, under the presidency of Victor Hugo, and was to meet in 1850 in Frankfort. The address to the friends of the cause in the United States, which Sumner prepared, to urge a large American representation at the Frankfort Congress, is so noteworthy an expression of his devotion to this commanding cause, that its republication will be of distinct interest at this time. Its value is not only in its picture of the impressive Paris Congress and the condition of the peace movement in America half a century ago, but in its convincing statement of principles which still need iteration now as then. It is precisely for their reiteration that the International Peace Congress meets in Boston in October; and Sumner's voice summons the American people to the Congress of 1904 as it summoned them to the Congress of 1850. The address follows:

The month of August last witnessed at Paris a congress or convention of persons from various countries, to consider what could be done to promote the sacred cause of universal peace. France, Germany, Belgium, England, and the United States were represented by large numbers of men eminent in business, politics, literature, religion and philanthropy. The Catholic archbishop of Paris and the eloquent Protestant preacher, M. Athanase Coquerel; Michael Chevalier, Horace Say, and Frédéric Bastiat, distinguished political economists; Emile de Girardin, the most important political editor of France; Victor Hugo, illustrious in literature; Lamartine, whose glory it is to have turned the recent French Revolution, at its beginning, into the path of peace; and Richard Cobden, the world-renowned British statesman, the unapproached model of an

earnest, humane, and practical reformer, all these gave to this august assembly the sanction of their presence or approbation. Victor Hugo, on taking the chair as president, in an address of persuasive eloquence, shed upon the occasion the illumination of his genius; while Mr. Cobden, participating in all the proceedings, impressed upon them his characteristic common sense.

The congress adopted, with entire unanimity, a series of resolutions, asserting the duty of governments to submit all differences between them to arbitration, and to respect the decisions of the arbitrators; also asserting the necessity of a general and simultaneous disarming, not only as a means of reducing the expenditure absorbed by armies and navies, but also of removing a permanent cause of disquietude and irritation. The congress condemned all loans and taxes for wars of ambition or conquest. It earnestly recommended the friends of peace to prepare public opinion, in their respective countries, for the formation of a Congress of Nations, to revise the existing international law and to constitute a high tribunal for the decision of controversies among nations. In support of these objects, the congress solemnly invoked the representatives of the press, so potent to diffuse truth, and also all ministers of religion, whose holy office it is to encourage good will among men.

The work thus begun has been continued since. In England and the United States large public meetings have welcomed the returning delegates. Men have been touched by the grandeur of the cause. Not in the aspirations of religion and benevolence only, but in the general heart and mind has it found reception, filling all who embrace it with new confidence in the triumph of Christian truth.

Another congress or convention has been called to meet at Frankfort-on-the-Main, in the month of August next, to do what is possible, by mutual counsels and encouragement, to influence public opinion, and to advance still further the cause which has been so well commenced by the congress at Paris. To promote the objects of this congress generally, and particularly to secure the attendance of a delegation from the United States, in number and character not unworthy of the occasion, a commitee, representing friends of peace throughout the country, various in opinion, has been appointed, under the name of the Peace Congress Committee for the United States. This committee now appeal to their fellow-citizens for coöperation in this work. The committee hope, in the first place, to interest our government at Washington in the object contemplated by the proposed congress. As this can be done only through the prompting of the people, they recommend petitions like the following:

To the Honorable Senate (or House of Representatives) of the United States.

The undersigned, of ———, in the state of ———, deploring the manifold evils of war, and believing it possible to supersede its alleged necessity, as an arbiter of justice among nations, by the timely adoption of wise and feasible substitutes, respectfully request your honorable body to take such action as you may deem best in favor of stipulated arbitration, or a Congress of Nations, for the accomplishment of this most desirable end.

As the number of delegates to the proposed congress is not limited, the committee hope to see states, congressional districts, towns, and other bodies represented. Every delegate will be a link between the community, large or small, from which he comes, and the cause of universal peace. The committee recommend a state convention in each state to choose a state committee, and also two delegates at large from the state; also a convention in each congressional district to choose a delegate; also public meetings in towns and other smaller localities to explain the objects of the congress and to choose local delegates. The committee also recommend to the religious and literary bodies of the country, as churches and colleges, to send delegates to the congress.

In making this appeal the committee desire to impress upon their felow-citizens the practical character of the present movement. Instead of the custom or institution of war, now recognized by international law, as the arbiter of justice between nations, they propose, by the consent of nations, to substitute a system of arbitration, or a permanent Congress of Nations. With this change will necessarily follow a general disarming down to that degree of force required for internal police. The barbarous and incongruous war system, which now encases our Christian civilization as with a cumbrous coat of mail, will be destroyed. The enormous means thus released from destructive industry and purposes of hate will be appropriated to productive industry and purposes of beneficence. To help this consummation who will not labor? The people in every part of the country, east and west, north and south, of all political parties and all religious sects, are now invited to join in this endeavor. So doing, while confident of the blessing of God, they will become fellow-laborers of wise and good men in other lands, and will secure to themselves the inexpressible satisfaction of aiding the advent of that happy day when peace shall be organized among nations.

THE STUDY TABLE.

The Red Cross.

The "Story of the Red Cross" by Clara Barton, founder of the American Red Cross, and for a quarter of a century its President and chief worker, is singularly well timed in appearing so soon after her resignation of the Presidency of the organization.

The book has the charm of Miss Barton's clear style, and a peculiar interest as the narrative of her own experience upon the field of battle, amidst the desolation caused by famine, fire, flood, or tempest; or even among the rulers and the people in times of peace, while urging for this great agent of civilization recognition by the United States Congress, and acceptance by this and other nations.

The general reader, be he child or man, loves to peruse a story of deeds, of action, rather than the cold recital of facts recorded in a statistical report. In this *story* of the Red Cross Miss Barton has given him what he likes. It is a chronicle of splendid charity, thrillingly set with local color in active fields, full of inspiring energy, varied with humorous incidents, and possessing a strong human interest.

As a reply to the criticisms of "rocking chair" philanthropists, nothing could be neater than this naive little volume.

The many who have witnessed the heroic devotion and self abnegation of Miss Barton in her office of President of the Red Cross Society will appreciate the following excerpt from her account of the great relief work of the Johnstown flood: "It was a joy that in all the uncertainties of that uncertain field not a single complaint ever reached us of the non-acknowledgment of a dollar entrusted to us."

As in all her official reports rendered on appropriate occasions Miss Barton has modestly given the credit for relief to the public and her assistants in the Society, so in this "Story of the Red Cross and What It Has Done" the credit is ungrudgingly bestowed upon the public at large, and upon her co-workers, but to the discerning reader it will be clearly apparent through all the lines, and between the lines, that the deeds and efficiency of the American Red Cross are the fruit of the noble spirit of Miss Barton.

Has the President of the Red Cross been mistaken in her methods of conducting the "business" of the Society? Yea, verily! By her genius and foresight she caused a beneficent extension of its original aim (the "amelioration of the wounded armies in the field") to the relief of distress resulting from non-military catastrophes:—How well she builded is told in the detailed description of the relief of the Texas famine (1885), yellow fever in Florida (1887), the Johnstown flood (1889), the Russian famine (1891), the Sea Island relief (1893), the Armenian relief (1896), Cuba (1898), and Galveston (1900);—by her unconquerable tenacity of purpose, and the persistent labor of years, she secured the United States adhesion to the Geneva Treaty; by personal economy and able financiering she launched and supported the new society upon her own small resources; by her wisdom and strength in meeting all the exigencies of administration in storm or in peace, at home or in the field, she brought the Red Cross up from a handful of inexperienced men and women loosely bound together by a tentative constitution, to a great and powerful organization sanctioned by Congress and sustained by an adequate fund in the treasury; by her practical insight she devised and established a system of *immediate* relief for sudden and widespread disasters which has

proved more helpful than any that the world had known before.

For twenty-five years she has given of her best, without stint and without price, or ever taking thought for herself in the morrow of old age, satisfied with the confidence and love of a *people,* who have proudly proclaimed: "We sent our contributions directly to Miss Barton in the field, *thus we know that they reached those sufferers for whom they were intended.*"

I. S. PIERCE.

Comfort.

Life seems so long to me, at times.

And again it seems too short.

Doubt overshadows me, and despair grins at me.

But the golden sun of faith in my fellow-men illumines my way, and leads me out of the night of pessimism.

When my soul is overwhelmed with sorrow, the golden rays of hope permeate it, and make life worth living.

When misery overtakes me, and wretchedness oppresses my soul, I feel the woes that torture mankind.

I see men suffer and women suffer.

I see them robbed of their birthright, the right to be happy.

How can they be happy if they hate each other?

How can happiness live among them, if they oppress and are oppressed?

The sun of love shines seldom before them.

Freedom is only a guest, and even then, they clothe her and hide her beauties.

O how my heart bleeds for suffering mankind.

I suffer with them.

I would busy my heart and brain with the problems of life, and in striving for the good of all, I would forget my own woes.

I would throw myself into the struggle for better days.

I would knock at every door and speak the word of awakening.

I would walk from land to land, from clime to clime, and instil the hope of a new order.

An orderly order would I proclaim.

Leclaire College. O. L. LEONARD.

The Meadow Lark.

Out of the dawn a call! I wake to hear
And know the dew is glistening in the sun,
I know the rose unfolds upon the dune,
That joy and life are here, and day begun!

I follow through the noon a white-tipped bird
By great sea-meadows, till upon the ground
I pause before a low, arched nest of grass;
I know his secret, and his home have found.

Fear not, my little friend, I will not tell,
Nor part the soft, green curtain at the door;
Sing once again thy wild, sweet minor song!
I will return, and not distress thee more.

Over the long, long shadows on the grass,
I watch a gleam of wings across the sun,
And wait my word of peace, his even song;
Then night has folded down, and day is done.

—*Laura Mackay, in Youth's Companion.*

The Real Gentleman.

A gentleman is, above all things, honest and honorable. The term applies to no particular station in life. The principal characteristic of a gentleman is consideration for the rights and feelings of others. Clothes and clubs do not make a gentleman. A man must, however, be clean inside and out. He must interpret life sincerely. His instincts must be refined. The first sign of a gentleman is his attitude toward women.—Senator Chauncey M. Depew.

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

Entered at Chicago, Ill., Postoffice as Second Class Matter.

$2.00 PER ANNUM.

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THE FIELD.

"The World is my Country; to do good is my Religion."

DIXON, ILLINOIS.—Rev. J. F. Newton has returned to his old love and is working with the liberal parish in this city, to the delight of its members and the profit of the town.

KANSAS CITY, MISSOURI.—Rev. Mary E. Andrews, pastor of the Universalist Church of this city, accompanied by Mrs. Roll of the parish, is spending her summer vacation at Tower Hill. Both of them are busy taking notes at the summer school, to the end that the Sunday-school and pulpit work may be the stronger.

DECORAH, IOWA.—Rev. Margaret E. Olmstead, pastor of the Unity Church, is also resting and renewing in the same place and for a similar purpose as those indicated above.

Foreign Notes.

ESPERANTO THE INTERNATIONAL LANGUAGE.—Like the problem of perpeual motion, the search for a universal language seems to have an irresistible fascination for certain minds. No matter how many carefully elaborated schemes for a universal medium of thought communication may have their little day and disappear each new enthusiast is sure that he has devised or constructed a language which can be imposed ready-made on the world at large, though all known languages have grown from within outward, with the grammars written afterward to systematize and explain them.

Less than twenty years ago Volapuk was the language that was going to serve the business man, the tourist and the scholar wherever he might go, and I remember hearing a most interesting exposition of its principles and its grammatical construction when I was attending French lectures in Geneva, in 1887. Now one seldom hears even a reference to it, and many peripatetic Americans must still trust to their wits, or to the more varied linguistic accomplishments of their foreign hosts when traveling abroad.

But while there is life there is hope, and certainly Esperanto as designation of the latest scheme for counteracting the effects of the traditional punishment at the tower of Babel, has a hope inspiring suggestiveness.

Esperanto, we are told, is the creation of a Russian physician, Dr. Zamenhof, who first made known in 1887 the result of his labors in this direction. His first idea was to revive one of the dead languages for the general service of humanity, but he ultimately recognized that the difficulties of idiom and construction in these were an insuperable barrier to their general diffusion, while national rivalries and jealousy would make the supremacy of any of the modern languages impossible. Evidently nothing but an artificial neutral language would answer the purpose, so he set himself to construct a grammar that should be simple, logical and free from all irregularities and exceptions.

In forming the new vocabulary, Dr. Zamenhof made use of the large number of existing international words, that is, words familiar to all civilized peoples, and sought for the rest such as were most widely in use. The number of roots—and hence of words to be learned—he decided could be quite limited, thanks to the possibility of forming derivatives by the aid of affixes, as is already done more or less irregularly in existing tongues. After ten years' study of the problem, he made known his results in a modest pamphlet published under the pseudonym of Doktoro Esperanto, whence the name now given to the language by those interested.

There are but sixteen grammatical rules which can be easily mastered in an hour or less. Each part of speech is distinguished by its termination, and the usual difficulties of declensions and conjugation are reduced to a simple matter of twelve terminations.

The orthography is phonetic, such international words as *theater, philosophy, physics,* etc., becoming *teatro, filosofio, fiziko.*

Roots of the most diverse origin are harmonized and unified by the system of terminations.

The order of the words in a sentence is optional, giving great flexibility and this with its vowel endings and tonic accent on the penultimate, make the new language particularly soft and flowing and adapted to poetical and literary expression. Translations from the works of Tolstoi, Byron, Heine, Goethe, the fables of Lafontaine, etc., already exist, and a metrical translation of Hamlet into Esperanto by Dr. Zamenhof is especially commended.

An advocate of the new language writing for the *Signal de Genève,* after expounding at length its history and principles, claims that it has made astonishing progress in the past two years, societies having been founded in many places for its propagation. In France, for instance, such a society numbering 5,000 members, has local groups in some fifty towns and cities, with several public courses of instruction, in some cases officially approved by the school authorities. Some twenty serial publications issued wholly or partially in Esperanto keep those interested informed as to its progress in the world, while its library already includes not merely its text-books, but a large number of works, both original and translated, belonging to the most diverse nationalities. Many business houses are issuing their circulars in Esperanto.

One of the most interesting uses mentioned is in the publication of works for the blind. These unfortunates have always been hampered in learning foreign languages by the great expense of printing grammars and lexicons in Braille. Manuals for the study of Esperanto have, however, been printed in Braille in several languages, enabling the blind in a very short time to correspond with their fellows in other countries. An Esperantist review to be issued especially for the blind was announced for May just past.

A Swiss Esperantist society exists, which publishes a monthly bulletin, the *Svisa Espero,* in French, German and Esperanto.

The Swiss writer for the *Signal* closes his second article with a quotation from Tolstoi to the effect that the expenditure of time necessary for any European to acquire a knowledge of Esperanto is so slight and the possible results to be obtained with it are so considerable that no one can really afford not to make the effort.

Esperanto text-books are to be found on the shelves of Chicago's public libraries, but so far are only called for by the curious few. At the John Crerar Library, for instance, though the books are called for from time to time there is no evidence that the language is receiving any serious attention.

M. E. H.

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